

Metaphysical thought Muhammad Iqbal and Correlation in the Reconstruction of the characters on Education Institutions (Case Study on Education Foundation of Prof. Dr. H. Kadirun Yahya)

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Abstract: Muhammad Iqbal explains the phenomenon with existing theories and demonstrates the phenomenon with the new theory found by the future experts. Metaphysics as an interesting phenomenon because metaphysics is always directly related to human nature in daily life. Metaphysics in Islam cannot be researched philosophically. The cause of Islam as a dictum comes from God, while science as a treasure scholar. This study uses a historical approach by focusing on biographical research and character thinking. Data collection using documentation method. The documentation begins by gathering information from Muhammad Iqbal's metaphysic thought from relevant literature. The method used descriptive analysis and data processing using content analysis. Furthermore, the analysis conceptually through the normative approach to obtain a precise and accurate understanding. The character of the Indonesian Nation is a significant capital to build and promote a nation that must be preserved to be passed on to the next generation. The role of metaphysics horizontally is to fill the soul of the nation with the values of "Pancasila," and Constitution while vertically to fill the spiritual nation with "Tawheed" in each religion according to the Word of God on each scripture.

Keywords: Metaphysics, Reconstruct, Character, Physical, Soul, Vertical, Horizontal

1. INTRODUCTION:

Muhammad Iqbal was the philosopher had reason and brilliant intelligence. His thoughts inspire the reform movement of Islam which is aware of the philosophical culture widespread. Iqbal also took a philosophical view of the West and confirmed with Islam. He represents himself more as a figure anti-system [1] when Iqbal against the metaphysic mystic. The Approach of anti-system developed in the form of a system known with the philosophy of themselves [1]. This philosophy has a metaphysical, the theory of knowledge and the theory of specific knowledge [1]. The Origin of humanity to take the initiative seen in the Qur'an.

The Thunder;11 (Ar-Ra'd;11):

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

How the people can change to include a personal God in all spheres of life and activities repeatedly that will create the habit is capable of forming the character contained values godhead. Facts, nature raise the creativity to think, and feelings want to know. Here the substantial role of reason in explores natural realities until on the knowledge of the authentic and argumentation. Human beings can reach anything through the potential of mind and their senses. This coverage does not stop at the reason alone but more through the role and the ability of the heart of the human. From the expression of the knowledge and experience of religion, Iqbal wrote "Yet it cannot be denied that faith is more than feeling. It has something like a cognitive content" [2]

Actually, Faith is more than just the feeling only. Faith has something like the contents enlightened form [2]. The personality is not limited to knowledge, but it is an active and dynamic. Some of the last century human life close contact with nature and avoid the nature of rational. Human life associated with a culture that has patterned using prayer and magic spells. Humans use common sense or natural signs such as daytime exchanges, animals, and by the advice of the Qur'an [3]. That contained in the Qur'an surah The Family of Imran; 190 & The Bee; 66

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّرِيبِينَ

And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

The Islamic work ethic is part of the process of human existence in the vast and complex field of human life. The work ethic of Islam is necessarily part of the life concept of human moving (physics) and its supernatural (Meta). Metaphysics as a science that has its formal object and it can see in its methodology as an analysis of science. As a university scholarly demands, the work is quite useful in a metaphysic method. Metaphysics is a science, in the sense of a demonstrative human effort in expressing, promoting and communicating experience [4]. Here metaphysics is a systematic form of knowledge. In particular, metaphysics is a science that is a search with the intellect of a systematic nature of the existing experience data [4]. Experience meant to be the starting point of scientific of knowledge in which all our knowledge starts from the empirical world [4].

Science up to now still survives in reality of the senses only. Meanwhile, the nature of humans are sensory (physical) and non-sensory (spiritual, metaphysical). The role of human beings takes part in the broader aspirations of the universe as well as to build various creativities. Creative is a statement thought and felt that is the desire to eliminate the limiting things of ability [5]. Human survival allows them to compete in good deeds. A vibrant life force enables self-development. Moving people include in the souls of lazy people with impatience. Furthermore, the door of "Ijtihad" should not be closed, freedom of expression and reasoning must be developed [3].

The concept of a concrete world is one of the realities creation in which the actual and the ideal are intertwined and show a distinct rational pattern. The principle of Islam is a movement. In the view of Muhammad Iqbal argues that Islam rejects a static view of the universe that distinguishes Islam is its emphasis on science [6]. The Qur'an and Al-Sunnah invite the Muslims to seek and gain the knowledge and wisdom to put people who are competent to a high degree.

The Qur'an says it is not the same between those who know and those who do not. In the Qur'an can be seen in Surah (The Troops; 9)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

The Qur'an awakened the inner consciousness of human in their relationship with God, human, and universe [7]. The senses, the intellectual, and the intuition seem to move forward together in capturing the object of science. The author finds a correlation of Iqbal's idea with an educational institution that applies metaphysics as an idea to reconstruct the student's character. The author expects to make metaphysics a foundation in intellectual development, which reconstructs character through professional institutions. Universitas Pembangunan Panca Budi, in the beginning, delivered the material in the learning curriculum to change bad behavior to have positive values in University and society.

This study is the result of literature review from Muhammad Iqbal which explains the phenomenon with existing theory or explains the phenomenon with new theory found on the next character. The principle of the metaphysics of Muhammad Iqbal has been satisfactory for the one who wants to understand the meaning of the words from the metaphysic theory. However, for those who wish to get the further ideas in the field of metaphysics which requires a broader definition because the scope of the metaphysic study is more comprehensive when compared to physical matter objects. Ironically it is rare that there is not even an expression, explanation, and application metaphysics as a discipline that can provide satisfactory answers among academics, whereas human social life cannot separate from the events associated with metaphysical.

In this study, Iqbal's metaphysical thought with applied on Universitas Pembangunan Panca Budi is on the metaphysics object, i.e., the human soul. Souls that integrate with human physical are metaphysical. Physical as a tool of the soul to carry out the whole activity of the soul. Based on this intersection, arise a new concept that is very significant and according to the experience of the author as a lecturer of metaphysics courses at this University.

The findings of this new concept call "The concept of metaphysics in reconstructing the character of the Indonesian nation by filling the values of Pancasila and the Constitution framed in "Unity in Diversity." These values are still abstract, but the realization of value is related to the behavior from everything aspects of real human life [8]. Metaphysics for reconstructing the character Indonesian nation is the best applied to the Mental Revolution. The author also presents the history and background of education foundation that has implemented the metaphysics in the

character reconstruction from the students at this time. This encouragement to make the research more perfect, scientific and to obtain a reliable source.

The term Metaphysics first appeared from the work of the Neo-Platonist philosopher. The term meaning "after physics" comes from the view of Aristotle in the classification of his works made by Andronikos [9]. In English is metaphysics, Latin, metaphisica and Greek meta ta physica (after physics) of meta (after, beyond) physicos (concerning nature) or physics (nature) [9]. If we accept that human beings are rational beings, we will also recognize that human beings are philosophy beings. Thus we recognize also that man is a metaphysical being. The essence of philosophy is nothing but looking for what is behind the physical [4]. The conclusion that the physic behind is non-physical or cannot be seen.

In the Qur'an about the seen (physics) and cannot be seen (meta) is found in surah The Reality; 38-39.

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ وَمَا لَا تُبْصِرُونَ

So I swear by what you see. And what you do not see.

Iqbal's metaphysic thought and its connectivity to all philosophers overall tend to be very broad. However, it does not diminish the value of this study entitled Metaphysical Thought of Muhammad Iqbal and His College in Reconstructing Character at Institution of Education, (Case Study at Educational Foundation Prof. Dr. H. Kadirun Yahya)

In this study the author limits within the conceptual scope, the view of Muhammad Iqbal in metaphysics. Also, the factor, background, and view of Muhammad Iqbal in metaphysic scholars on correlation reconstruct character at educational institution Foundation of Prof. Dr. H. Kadirun Yahya. The authors are more focused on the correlation study of metaphysic implementation. The author makes the limit in the research as contained in this title as follows:

- What is the concept of metaphysics of Muhammad Iqbal
- How to understand the metaphysics of Muhammad Iqbal in reconstructing the human soul and mental.
- How much influence the metaphysics of Muhammad Iqbal is to the human soul and mental character.

To facilitate the direction and purpose and effectiveness of research process discussion, the authors define some problem formulation as mentioned below:

- What is the correlation factor of metaphysic understanding of Muhammad Iqbal with the Foundation Educational Prof. Dr. H. Kadirun Yahya in the reconstruction of the student's character?
- How to correlate understanding of Muhammad Iqbal in metaphysic scholars to educational institutions Foundation of Prof. Dr. H. Kadirun Yahya in reconstructing the student's character?
- How is the influence of the understanding of metaphysics of Muhammad Iqbal towards the character of the students at the Foundation of Prof. Dr. H. Kadirun Yahya?

2. LITERATURE REVIEW:

In this study, the author uses the theory of metaphysics from the science perspective, especially the science of philosophy and review the opinion of philosophers who discuss metaphysic scholars. The point is as a benchmark in viewing the idea of Muhammad Iqbal about metaphysics comprehensively and see the correlation with educational programs applied to educational institutions of Prof. Dr. H. Kadirun Yahya.

Metaphysics is an interesting phenomenon because metaphysics is always in direct contact with human nature in daily life. In Islam, metaphysics cannot research philosophically. Because Islam is an assertion comes from God while science as a treasure of scholars. Islam is observed and researched as a social phenomenon cannot be separated from the religious social-political aspect [10].

In this study [12] emphasize that there are another sources of experience which are above the experience of normal levels, namely Intuition. The intended experience differs from perception and thought. Intuition is present in human as a reality and is not reached by perception or mind. The reality of self is discovered through the method of Intuition to produce material reality. The essence of the material world is the self which meant to their life. The nature of the material world is constantly changing, and it is not static. In the reality of life, there are not two occurrences of the same. The essence of life is the existence of activities, actions, and movements.

A study conducted by Ach Khozin (2017) explained that Iqbal cries out loud for Muslims to rise from its legacy. Through his poetry and scientific work, he wanted to awaken the Muslim's life force to move on. In his poems, he encourages Muslims to flow-move and does not remain silent. Thus, the essence of life is motion, while the law of life create, the goal of education is to form people. Iqbal's personality is not only knowledgeable, but he is active and dynamic. Classical Islam in its heyday is a respectable religion, awakens courage, honor, and determination to people in the face of life's challenges, and promotes goodness to humans.

3. RESEARCH METHOD:

Research is a great way to discover, develop and test the truth. Data collection to obtain problem-solving, so systematic plans are needed, and the researcher must take care of the master of science [11]. The first approach in research through critical analysis, juxtaposing the thought of Muhammad Iqbal with other metaphysical thinkers. The second approach to the study of figures relevant to the thought of Muhammad Iqbal. The science map, the study included in the humanities major as its significant and moral philosophy as its minor. Therefore the research uses the method of philosophical research that is the study of thinking figures. As a study of the thinking of the character in a certain period, this research uses historical approach (historical factual) by focusing on biographical research and character thinking.

Data collection in this paper using the method of documentation. The documentation begins by gathering information from Muhammad Iqbal's metaphysic thought from relevant literature. Because the method used is descriptive analytical, then the data processing using content analysis. Furthermore, in the analysis conceptually through the normative approach to obtain a precise and accurate understanding.

The search of the discussion is related to the thought of Muhammad Iqbal in metaphysical scholarship. The author also conducts interviews and discussions with staff, lecturers, and students who know information relevant to this research. Interview conducted by snowball method. Data analysis conducted by the author using descriptive analysis which aims to see correlation understanding of metaphysics Muhammad Iqbal with Educational Institutions Prof. Dr. H. Kadirun Yahya to reconstruct the student's character.

4. DISCUSSION:

The metaphysical thought of Iqbal can awaken the Muslims from its sleep "Islamic dynamism," i.e., its drive towards Muslims to move to balance between good spiritual values capable of filling the values of the soul with good. A soul filled with virtues can form a character within a human being. The essence of living in Muhammad Iqbal's thought is motion, while the law of life creates. So much Muhammad Iqbal appreciated the motion, he referred it as if the active disbelievers were "better" than the Muslims who "liked to sleep" [13].

The metaphysical thought of Muhammad Iqbal is very influential for Muslims in India. Even today, Indian Muslim thought will not achieve without a thorough review of his ideas. Concretely the world community recognizes such figures as Muhammad Iqbal from various literature as the statesman, philosopher, and writer. These opinions and perceptions are not mistaken because the movement and his work reflect the personality. The search results of in-depth personality indicate that the thought of metaphysics has driven Muhammad Iqbal to appear boldly in different parts of the world and act as a statesman as well as a cleric. This case explains why he is called a Multidimensional Character. The metaphysical ability of Muhammad Iqbal has given rise to a brilliant idea in politics and was able to reconstruct Muslim characters by filling their souls with the virtues derived from Eastern and Western cultures.

Muhammad Iqbal reveals that human potential is capable of exploring knowledge. First, natural knowledge involving reason as an instrument for the attainment of knowledge and material civilization. Secondly, religious knowledge based on the power of the heart. On this basis, the nature of deity can know through the heart's device or the exploration of contemplation and practice. With this concept Iqbal wants Muslims to be able to build new methods of knowledge, and this is different from western philosophy. In this concept, Iqbal argues that the position of sense image is at a higher level and capable of reaching to the essence of God as well as establishing the form of god and prophethood. According to Iqbal the belief in God is not only reachable by reason as did the Mu'tazilites proof of the premises of reason, or as the philosophers do by argument ratios [13]

Iqbal Metaphysical Correlation to Educational Institution Prof. Dr. H. Kadirun Yahya

Metaphysics has a long story streak on the course of human life history. The metaphysicists of science and philosophers from all over the world have much to say about metaphysics. On the one hand, there are many excellent arguments in the theological context, but they have not provided an adequate foundation for an understanding of the nature and significance of the application of metaphysics to humans, as the discipline of everyday life. According to the author, science is high if it does not touch and forget the fundamental role of man as the object of metaphysics then will not find the point of completion of the meaning of a problem. Human as the object of metaphysics because the human has a spirit which is a gift from God. That note in the surah The Prostration; 9.

Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

The perfect physical substantive integration with a meta or supernatural subtree of souls will affect a perfectly human existence capable of hearing, seeing, and thinking. Although the spirit can affect the body, the contact between the spirit and the body can only accomplish through the mediation of the soul "Nafs." [14]

The Metaphysical correlation with Humans

In God's elemental metaphysics, Angels, Jins, demons and the universe of nature are intertwined and interact continuously and continuously to form the process of metaphysics in everyday life. Metaphysics is an abstract reconstruction of events composed of components of human action that starts with the physical action thought, done and spoken. Metaphysics is also a typical manifestation of humanity and the phenomenon of human existence. The close interconnection between man and metaphysics is illustrated by the role of metaphysics in the process of forming attributes that ultimately shape the character of the human identity. The introduction of metaphysics is a fact that can trace back from the earliest human development. In this case, humans play a role in presenting the existence of history that can arise if the human life had moved to tomorrow and leave yesterday. Thus, "yesterday" as the embodiment of human existence in the history of his life. The person who is forty, or sixty years old, is of course not born at that age, and this proves that every human being has a past as a proof of the existence of history in which there is a human role in history. Impossible Iqbal's history can express as the process appears without the meaning of human role. Man as an object of metaphysics consists of physical, soul and spirit is the inherent unity of humans.

Metaphysical Correlation with Educational Philosophy.

Educational philosophy is the result of deep thought and reflection to its roots about education. Some educational philosophies will answer three central questions as follows:

- What is education?
- What will achieve in that education?
- How best to realize it.

The philosophers continue to explore the philosophy of education to bring up the concept or theory of education is diverse. Reconstructionist education philosophy is a variation of Progressivism, which wants the human condition generally to be improved (Callahan, 1983). They aspire to completely re-build human life.

The correlation between metaphysics and scientific education is the relationship between human beings as one of the objects of metaphysics, which has a soul always associated with the problem of logic, namely: formal logic built on the premises of coherence, and dialectical logic built on the principle of accepting and allowing contradictions. The interactive relationship between metaphysics and the scientific field takes place in a cultural circle that produces credible ideas that are discussed only in philosophy alone.

Now there is one that comes to work produces metaphysics exacts. Exact metaphysics is a scientific explanation of the reality that exists in this world, which among other things examines with exact one valuable thing [15]. The concept of exact metaphysics differs from the notion of metaphysics in western science. Here science metaphysics undergraduates referred to is the science of physics which continued or increased, so that entered into science supernatural "Bilghoibi," which is the idea of the founder of the Foundation Prof. Dr. H. Kadirun Yahya. The science of exact metaphysics is expected to explain what religion is exactly. [15] The mysteries and mysteries of religion which have been mysterious, mystical, unseen, etc. will be approached by incorporating the exact sciences to be more accepted by the human mind [15]. As the discovery of Pharaoh's body can explain scientifically. With reasonable and scientific explanations, religious teachings in the field of education can be explained logically so that faith increases to "Ilmul-Yaqin," then to "Ainul-Yaqin," and finally "Haqqul-Yaqin."

The teachings of religion become less quickly understood without a logical explanation so gradually humanity's faith is easily vulnerable to atheism attacks [15]. When research and experimentation are passed on and upgraded to the realm of metaphysics, by following the pillars and the precise terms and methods of course based on the Qur'an and the Hadith, then grace and grace and reward can overcome a vanity and negative metaphysics. Similarly, the potential of this metaphysic natural energy grace can also defeat the lower-dimensional laws of physics "A higher dimension of a lower dimension." [15]. For example, the efficacy of the natural energy metaphysics channeled by Prophet Musa overcame the physical realm by splitting the red sea, allowing his people to cross while being pursued by Pharaoh's armies [15]. Science will lead us to believe in religion. The exact of metaphysics as an effort to bring togetherness of religion with science. It is time for universities to make metaphysics exact as a curriculum related to the field of faith and philosophy especially.

Metaphysical Correlation with Scripture

In the history of humanity, there is one thing to consider especially in the context of the Qur'an that when people or a group of people in a place hit by a moral and spiritual crisis, then Allah sends the Apostles and Prophets to fix them. The apostles were sent to fix the morals, or the character and cleanse their souls and teach how the good and right social order according to God so that they are not just arbitrarily in living and navigating his life. It can be understood merely that God is the Creator of human, He is Aware of what is good and bad for His creation (The Spoils of War; 73)

"And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption."

When the age of ignorance swept through the Arab world in the sixth century, where the order of the community and religious life was chaotic and ravaged such as the murder of girls, excessive gambling, robbery, and idolatry. The Religions Revelation and the guidelines of life contained in the holy scriptures revealed in the past have ignored again. So Allah sent His messenger, the Prophet Muhammad SAW to improve morals and change the human character of the soul has a wrong value to the values the good one. Muhammad Rasulullah SAW conveys the Commandments of Allah as a guide to life collected in one significant text in the form of a holy book that is Al-Quran and Al-Hadith. It is remarkable; the Prophet Muhammad Rasulullah SAW the formation of the character of the Arab nation within approximately 23 years. Muhammad Rasulullah SAW was able to transform a great nation into a very civilized nation.

Implementation of Character Building in Educational Institutions

Universitas Pembangunan Panca Budi under the auspices Foundation of Prof. Dr.H. Kadirun Yahya is committed to producing graduates with character and integrity. It is clear that Universitas Pembangunan Panca Budi graduates can adapt themselves to global competition. Character reconstruction of graduates will be expected to have a sense of empathy. Empathy is an individual character who is proven to change the world in which he will have concern for his behavior and deeds as well as how he should treat others. How to generate this empathy in a person and what must fill into one's soul. Universitas Pembangunan Panca Budi with metaphysics proves that the result of character education of students has made them into people who do not complain, have gratitude, forgive and motivate life to worship. Culture and Policy campus organization supports character education produces graduates that have a high moral integrity. Also, the campus can also create anti-discrimination policy. Like, giving access to people with disabilities to be able to enjoy education. Furthermore, students can develop their critical thinking skills. Character education is not just training but how students can produce acts that reflect moral values as academics and future leaders of the nation.

How to build characters in Universitas Pembangunan Panca Budi

The course of metaphysics is the material in character building at Universitas Pembangunan Panca Budi and as one of the steps and efforts to complete the students' soft skill. Soft skills such as the ability to communicate, leadership, achievement motivation, self-management. The lecturer of Metaphysics already has standard and experience as a lecturer of metaphysics. Character building here includes the giving of religious values, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationality, love the country, appreciate achievement, friendly/communicative, love peace, love to read, environment, social care, and responsibility. Materials on leadership, organization or management, skills related to the development of interests and talents or interpersonal skills, academic culture, the values of Pancasila and Constitution 1945.

Character Reconstruction

Reconstruction is the return of something to its original place; Preparation or redistribution of existing materials and reconstituted as they were occurring originally. A character is a set of qualities that distinguish one from another, while the character is a firm and appropriate quality built in the life of a person who determines the response without being affected by the condition of conditions. Characters can also be called characters or habits. According to psychologists, a character is a system of beliefs and habits that direct the actions of an individual. Individual characters are influenced by various things, such as education, environment, heredity, customs. Knowledge of one's character relates to how they behave under certain conditions. Viewed from the point of understanding, it turns out the character and morals have no significant difference. Both are defined as an action that occurs without any more thought because it is embedded in the mind, and both can be called habits. Thus the reconstruction of character is the restoration of behavior by filling the soul with a science that contains praiseworthy, honest, good values, etc., originating from its source, i.e., the holy book of the Qur'an and hadith.

The character of the Indonesian Nation is a great capital to build and promote the nation that must be kept to be passed on to the next generation. The formation of a young generation with strong national character, independent and intelligent and able to utilize information technology properly and correctly will align Indonesia with other nations.

Successful implementation of Character reconstruction

- Family
The role of family supports the success of character reconstruction is very dominant, especially their parents.
- Education

In elementary-level education, teachers play a role in influencing and shaping the pattern of students' behavior. The role of teachers as parent representatives can help lead their students to establish their interests and talents.

- Community
As a vehicle for the introduction and application of values, and norms to shape the personality.
- Government
The role of the government facilitates and supports the positive values to deliver the program.
- Mass media
It means communication reaches the broader community to convey a moral message that affects the reconstruction of character.

The Importance of Character Reconstruction

In the context of developing the character and personality of students in Higher Education to become a strategic vehicle for the improvement of student competence in learning, then there are at least learning problems that are important to be reviewed to make improvements in the future. Based on the Decree of the Directorate General of Higher Education Ministry of National Education of the Republic of Indonesia Number 43 / Dikti / Kep / 2006, in Article 4 consisting of 3 verses, namely paragraph (1) on Religious Education, paragraph (2) on Citizenship Education,) about Indonesia Language. The substance of Article 4 is by Article 37 of Law Number 20 the Year 2003 on the National Education System. Article 37 paragraph (2) determines the curriculum of higher education shall contain religious education; civic education; and language. Article 5, The Decision of the Directorate General of Higher Education of the Ministry of National Education of the Republic of Indonesia No. 43 / Dikti / Kep / 2006 determines that the learning process of the personality development courses in the university is organized interactively, inspiration, fun, challenging, motivating the students to participate actively, provide sufficient space for initiative, creativity, and independence, by placing students as the subject of education, partners in the learning process, and as family members, communities and citizens. The built atmosphere will make it easier for the lecturer in developing the material and achieving the learning objectives if it can apply

Furthermore, in Article 5 paragraph (2) of Decision of the Directorate General of Higher Education of the Ministry of National Education of the Republic of Indonesia Number 43 / Dikti / Kep / 2006, stated that the learning held is an educational process, in which there is a critical, analytical, inductive, deductive discussion, and reflective through participatory creative dialogue to achieve an understanding of the truth of the primary substance of study, real work, and to foster lifelong learning motivation. This case implies the form of learning process activities of the character development needs to develop through face-to-face lectures, lectures, interactive discussions, case studies, self-assignment, reading assignments, and small seminars.

Positive Impact of the Reconstruct Indonesian Nation

The reconstruction of Indonesian nation is to awaken a soul build on the noble values of the Indonesian nation. In one of the verses of the song "Indonesia Raya," there was wake up his soul, this is one of "Negara Kesatuan Republik Indonesia" founder's message which according to the writer is forgotten or has not been done as expected by the founder of this country. The reconstruction of the soul of the Indonesian nation through metaphysics can do horizontally and vertically. The Indonesian nation can awaken the soul horizontally and reconstruct the spiritual vertically to God Almighty. The reconstruction of soul and heart through metaphysics can apply with "Aqidah" and "Tauhid" dialogue through interfaith. The role of metaphysics horizontally fills the soul of the nation with the values of Pancasila, while vertically filling the nation's spirituality with Tawheed on every religion according to the Word of God for every scripture.

According to the author of the Mental Revolution overdue by Mr. President Joko Widodo can be applied through metaphysics. The correlation of metaphysics with man is absolute because, in the context of history, human life is unseparated from the phenomena of metaphysics. In the metaphysics, the role of man can act as a subject as well as an object. Metaphysics as the subject of metaphysics means that man is a metaphysical agent. Humans as objects of metaphysics because humans consist of physical, soul, mind, or heart, and the spirit which is a unity of the human self. Human relationships and metaphysics can see from the physical man who integrates with the soul. Physical human is real and can see with the eye, but the soul cannot see because the soul is a meta thing, but can feel.

Metaphysics emphasize more about the existence of human and its substance. Metaphysics plays an active role in the human soul to deal with daily life with the actual situation. In the metaphysics of the soul's dimension above the physical dimension so that the soul should be able to master the physical. As well as in the laws of physics that a higher dimension will overcome the lower dimension. Metaphysics is useful for educating the soul to tend to choose good values. Knowing that the soul is within the human being, then man also knows that the meta soul is capable of controlling physical or bodily behavior in behaving to behaviors that meet the ethical criteria can adapt to the place where he is. Humans also seem to want to prove their existence in a history of human life. The close

relationship between humans and metaphysics can also be described by the role of metaphysics in the process of forming humanitarian properties that lead to the formation of human identity in particular and the identity of the Indonesian nation in general. Metaphysics as a visible manifestation of humanity, the introduction of metaphysics in the reconstruction of Indonesian character is the hope of the Indonesian nation can trace its scholarship.

The Indonesian nation can bring about the existence of history with the values of harmony among its peoples, giving an example to the whole world. The application of metaphysics to reconstruct the character or mental by forming a spiritual leader of every religion in Indonesia. Reconstruct the soul horizontally through the filling of Pancasila values from all aspects of life. While vertically by filling the spiritual through Tawheed in each adherent of the religion.

History notes that the concept of metaphysics in the reconstruction of the Indonesian nation once played the role of Indonesian independence. The Caliphs, Aulia, God's Guardian of their role always connect with the togetherness of God. The will of God's Guardians is the desire with the Lord when God's guardians recite the Qur'an, it can be the incantation of God, when God's guardians step, it is a wonderful step with God. Man to be the Caliph of Allah, wherever ever, must always "Muraqabah-Baqabillah." "Muraqabah" is physically an ecstatic condition of a person under the guidance of the "Mursida," as to have a spiritual consciousness, "Ruhani Muraqabah-Baqabillah" is the bond of eternity in the ropes of Allah, because the ropes of Allah and "Maliid Mursida" are spiritual dimension, man is only in the phase of ecstasy capable of catching him consciously. All natural disasters can be avoided by the natural energy of metaphysics or the energy of God's sentence. Therefore, in the Word of God obliges to man to uphold the sentence of God. Even the Day of Judgment will not happen if the sentence of God is still upright on earth.

Ideal Concept in Character Reconstruction

Iqbal's concept is closely related to education. Education should be dynamic and creative. Education is directed to cultivate and provide the opportunity to move the creative spirit to the soul that resides within the human self and arms with the will and ability to master all areas of new arts and sciences, intelligence, and strength. Education is something inspired by an optimistic belief about the ultimate goal of the human soul for the need of knowledge. Souls that can interact with the perfect physical and handsome have a mentality that contained the ability to attribute all actions to the public. Knowledge alone has not been able to provide a comprehensive and satisfying picture of reality. Instead, religion hopes to comprehend the whole reality, for religion is a substantial source of intuitive idealism and human affection. Thanks to the religious life of man will use all power for good. For the unbelievers (such as Pen and sword is useless) if there is no faith (Wood and iron lose its value)

Iqbal has an ideal concept of education, the subject of education in the connection between intellect (Iqbal calls the term "Khabar") and intuition or in the term Iqbal "Isyq" or metaphysics contained in his lecture entitled Reconstruction of Religious Thought Islam.

The intellectual function that is analytical, it is the embodiment of the human soul has filled with various sciences. At a glance, Iqbal's views are less rewarding to intellectuals. In fact this is a protest against the attitude of modern thinkers who exaggerate the role of intellect in life. Judging from the broader outlook framework, Iqbal fully appreciates the role of intellect and the search for science through experimental methods. In Lecture, Iqbal states that intellectual effort in order to overcome the obstacles faced in the universe, in addition to enriching and extending the reach of our lives, also sharpens our insight and thus prepares us to deepen and penetrate into the facets of human experience the more subtle."

Metaphysics which includes intuition according to Iqbal is a kind of application that requires data for knowledge. God's presence indirectly seeps into the human heart. Intuition is special from "heart," not belonging to thought. Intuition is a whole that cannot be analyzed. Iqbal's intuition is "love" or "observation of the heart," enabling us to directly capture and observe and intertwine with reality as a whole, as it presents itself through a flash of intuition. According to Iqbal, the metaphysical truth will not be achieved by way of training the intellect, but by focusing our attention on what might be captured by the ability called intuition. "Iqbal also added that the heart is a kind of intuition or inward possession, beautiful words in sunlight and allows us to relate to other aspects of reality altogether which can perceive by the observation of the senses. In this case, the "observation of the heart" is the five senses in no way play a role. However, the appreciation that is produced is as concrete and real as the appreciation is possible in other ways. So both ways of experiencing reality (the observation of intellect and intuition) are not two things that are intrinsically opposed because the first way allows us to live reality as a whole and simultaneously. The other ways try to "photograph" or capture the various facets of that reality as well, and the way of observing from each side in particular, exclusively in a row. So intuition is a higher stage of intellect.

Iqbal is a political poet and philosopher who is expert in politics; he does not agree with a slow attitude. Moreover, assume that Islam is very slow with attitudes of Islam possessed "Tasawuf." In Iqbal's thinking that man has two things: intellect and intuition, both of which lead us to a good education. Humans become creative and religious in building an advanced Islamic civilization such as the golden age seized by "Zindik." According to a good education, Iqbal was giving priority to the intuition of the intellect to create an advanced and civilized human being.

Benefits of Character Reconstruction For The Indonesian Nation

The role of leaders is crucial in shaping the character of a nation influenced by the customs, attitudes, emotions, values, ethics, power, persuasion, and or genetics of the family tree or its descendants from all the different tribes and regions. Leaders must be able to form values or attitudes similar to the Indonesian nation.

5. CONCLUSION:

The authors conclude that the metaphysics in the reconstruction of the Indonesian nation is in line with the search for humanity from all religions that is close to God. What religious people look for is how they relate to God. Metaphysics fills the soul of the Indonesian nation horizontally and vertically. Horizontally filling the soul of the nation with Pancasila, while vertically fill holy nation of Indonesia with Tawheed by the Law of God. Metaphysics is a science that can be applied to explain "Aqidah" and "Tawheed" on interreligious. Metaphysical learning can be used every religion with the noble values of the Indonesian nation.

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